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GALLAWAY & KRATING,
M. C. GALLAWAY, 282 Second street,
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MEMPHIS APPEAL.

SUNDAY, : : FEB. 14, 1886.

TEN PAGES

THE FAMINE SPECTER.

England has had a scare. For three days her proud capital was thrilled with the fear of giant figures stalking along its streets with pale faces, hollow eyes, desperate from hunger. "Misery loves company," and so the outcasts that hang upon the verge of an incomplete civilization joined them, and also that fanatic of unfaith, the Socialist. Once more capital felt the power of labor to alarm. Imagine the wealth of London, its stores filled with magnificent goods, its banks crowded with a mass of wealth such as no other city has ever possessed, its palaces crowded with luxury, and see the gaunt, hollow-eyed, hungry men stalking with lowered brow and muttering lip among them—men who owned a power of mischief incalculable. But the riches were safe, although the owners of them were trembling. The creatures that crawled from their holes to face daylight under the workman's shadow, the curers of social order who tried, like balled cats, to win these suffering men to their destructive purposes—these smashed some windows and rifled some stores, but rarely was the starving workman seen to join them. Oh, wondrous forbearance! Men who can so govern themselves must become awful, indeed, if they ever determine to avenge their wrongs by violence! They who oppress them, who leave their wives and babes to suffer the gnawing pangs of hunger, well may they shrink in alarm when the distresses of the poor have driven them in multitudes to declare the extent of their misery in the open streets. How mad must they be who thus sting and goad and madden their fellow-creatures! Do they think how they are laying up wrath for the day of wrath? Will these men always be as forbearing as they have been this week? The question is worth asking, and in a land of overflowing plenty, of luxury and ostentation, a land where there is amply enough for all honest, industrious, sober workers, wisdom suggests it is worth answering.

THE STRENGTH OF UNITY.

The superficial observer cannot understand why it is that the evangelists invariably succeed in reviving religion wherever they address the multitude. Most of the churches of Memphis are large, comfortable and the seats free to all who desire to attend. With the exception of an occasional tirade by some ambitious minister, panting for notoriety, the sermons are full of thought and delivered with an ability and eloquence equal to any of the evangelists. Still the accessions to the churches are few and far between. While here two years ago Sam Jones never spread his drag-net without pulling souls of thundering mourners to the altar. Moody's gentle wooings, "soft and sweet as the zephyr that Flora breathes," and Sankey's soothing melody, drew sinners to them just as the mother's smile or tears cause her children to hover around her. The evangelists, Sayford and Towner, are emphasizing the good work begun by Jones, Moody and Sankey, and every day and night they are picking many brands from the eternal burning. The success of these evangelists can be attributed to only one thing—that strength which always flows from organized unity. When Brother Daniel, Brother Richardson, Brother Mahon, Brother Steel, Brother Jones, Brother Venable and Brother Lamar join in class-meetings and love-feasts, and unite in "a long pull, a strong pull, and a pull all together," satin and hamp are sure to be driven from their citadel—routed, home, foot and dragon. In all parts of the country the appearance of an evangelist is the signal for hoisting a flag of truce; for the various denominations to forget their sects and creeds and unite in a common brotherhood, all having the same purpose—the revival of religion among professing Christians as well as sinners. After all sectarian lines are more imaginary than real. The spirit of toleration is abroad. Prejudices of late years have visibly diminished in intensity, and the day is not far distant when church lines will fade in such dimness that it will be difficult to trace them. Indeed, the various denominations see that in union there is strength, and do not hesitate to strike hands in efforts to Christianize the community. With such a unity of purpose it can be said that the various denominations "are distinct as the hills are, but one as the sea."

THE DOWNFALL OF THRONES.

The French Legislature is discussing the propriety of selling the now useless crown jewels, the property of the country. It is proposed to retain such as have an historical value and dispose of the rest, devoting the money to the relief of old veterans now unable to toil. Here is another result of the instability of thrones at this latter end of the nineteenth century. France will be the first in the market, since its earliest revolution, with such property and will no doubt secure fair prices. It may be, before the coming century has reached its first quarter,

that other similar sales in other countries may materially reduce prices in the royal jewel market. The times are becoming practical, and a national man of affairs, such as our President Cleveland, is found to be far more than the peer of a monarch glittering with jewels and decked in gorgeous robes, surrounded by fawning flatterers and crawling parasites, delighting in dragging his subjects from their occupations to man vast armies whose expense drains up the blood and bones of the poor. Royal splendor and kingly state, you have had your day; your very gow-gaws are sent by the people's legislature to the store or the auction to be sold for what they will bring. The present century opened under the gloomy influence of the French revolution that sent king and queen to the block. We do not horify the world now by cutting such people's heads off. We let them go and show the world how small they are when the illusions and delusions of a court are stripped from their rarely brilliant persons. The changes of the century have been great; history has put on a new garb since 1800. What will 1900 usher in?

PREPARING A RETREAT.

ESTIVAL PARK TO BE BEAUTIFIED AND ADORNED.

A Scheme Which Ought to Pay in Spite of Impressive Fat-

ton's Failure.

That large and respectable portion of the community which is compelled to patiently bear the burden and heat of this summer in this vicinity will be doubtless well pleased to know that a season of recreation on a well organized basis has been arranged for their benefit at Estival Park. The proprietor of this, the only desirable place of summer resort, had received several overtures from managers of estivals for public amusement, but he had not been in favor of Mr. William E. Crosby, the proprietor of the Dime Museum. His choice of a leisure was based on the fact that Mr. Crosby has the confidence of all classes of citizens in Memphis in his managerial ability, his push and energy, and his success which has crowned his efforts in the face of adverse circumstances in the effort to provide cheap and good amusement for the masses. With the view of ascertaining Mr. Crosby's plans for the season, a representative of the APPEAL had an interview with him yesterday. He found the man of show in his office, putting a cigar after sending an audience down to the theater.

"Do you think that the park will prove a financial success?" was asked.

"I haven't the least doubt of it. The people of Memphis are quick to appreciate a good thing when they see it, and I find from experience that no community in this country is quicker to patronize an entertainment which is a reasonably good one."

"When will the season commence?"

"I propose to open the gates to the public on the evening of July 1st and to continue open until October 15th, or later if the weather continues favorable."

"What improvements do you intend making to the grounds?"

"Well, in the first place we shall gravel all the walks, attend to the turfing, arrange beds of flowers and bring in a large number of palm-trees and other kinds of tropical trees and shrubs. The grounds will be handsomely illuminated at night with electric lights, which will make them as bright as day."

"Will there be any outdoor attractions?"

"Certainly. We shall make quite a feature of this part of each performance. I have commenced to engage first-class acrobats, gymnasts, trapezists and wire walkers. By the way, I have written for a date to the manager of the celebrated Blondin, the hero of Niagara, and have no doubt of being able to present him to the good people of Memphis. On holidays, and probably each Saturday, there will be fireworks."

"About the musical features?"

"I have thought of that. I will have a platform erected around one of the biggest live oaks for the orchestra, which I think will be the Vienna Ladies' Orchestra of fourteen instruments, which delighted musical circles in Chicago last summer. A promenade concert can be enjoyed by all. There will be seats under the trees, and a large refreshment booth where the delicacies of the season as well as the substantial and inebriating refreshments are in reserve."

"How about the liquor question?"

"None in mine, thank you. I should not dream of asking the authorities for a license, because I do not want a glass of liquor sold on the premises. You see I seek the patronage of the best people, who will be the upper or the working classes, and I will not allow liquor of course I mean intoxicating ones to be used where so many ladies and children will assemble. In the theater," continued Mr. Crosby, "I shall play a series of first-class comedies, representative English comedies, light comedies, and now and then a vocal and instrumental concert. I suppose you have seen the theater? Well, I shall just double the size of the stage and place opera chairs of the latest design in the auditorium. I shall make a special effort to have order and decorum at Estival Park; and I will exclude the roughs and irreputable of both sexes; in a word, to make it a suitable resort for respectable people only."

"What do you propose will be the price of admission?"

"Twenty-five cents general admission, with a small additional fee for reserved seats in the theater."

Mr. Crosby evidently means business, and will doubtless be as good as his word in making Estival Park a summer resort which will be a credit to the city.

THE APPEAL.

Its Change of Form and Its Democratic Indorsement.

Coffeyville Times: "The Memphis Appeal has changed its style of publication, and now appears in the popular eight-page form. Its principles, however, are as they always have been, pure and unswerving in their Democracy."

Heavy Waterbury Condition Unchanged.

Louisville, Ky., February 13.—At 10 o'clock Mr. Waterbury's condition was unimpaired.

New Orleans Races.

First Race.—Walter weights, seven furlongs. Won by John Sullivan by a length; Nat Kramer second, Hydrabad third, beating Ascoli and Miss Cleveland. Time—1:40.

Second Race.—Selling allowances, three-fourths of a mile. Rio Grande won by a length; Brevet second, Baton Rouge third, beating Leonidas, Shamrock, Biddy Bowling, Malvolio, Diamond, Leonard. Time—1:22.

Third Race.—For three-year-old winners penalized, one mile. Panola won by six lengths; Caroline second, Besier third, beating Caroline and John Coffey. Time—1:54.

Fourth Race.—For beaten horses, nine furlongs. Won by Joe Shelby by a length; Alice second, Leonora third, beating Shady. Time—2:07.

MOODY, THE EVANGELIST.

JUSTLY CRITICISED FOR A VERY INDISCREET REMARK.

He Charged That Infidelity Was Responsible for All the Thieves, Harlots and Murderers.

To the Editors of the Appeal:

Mr. Moody commenced his first sermon in Memphis with the time-honored assertion that there would be no harlots, thieves or murderers but for infidelity; in short, that skepticism and infidelity are responsible for all the crimes in the calendar. His assertion is not only untrue but so manifestly absurd that it is a matter of surprise that a man of sense should publicly make it; but Mr. Moody went further and insisted that he could prove that a man's actions were regulated by his belief by the very picture illustration that "a man in a building would make quick haste to depart if a warning voice told him the house was on fire," as though any parallel existed between a man's action being influenced by a perfectly natural announcement, and a man's morals being affected by his acceptance of infidelity or the supernatural. Granting his theory to be correct, we should find honesty extant only in the church. Unfortunately the beautiful theory is not supported by experience—Jews, Mohammedans, Buddhists, etc., would then be excused for all their crimes and murders in the first place, neither morals nor crimes are absolute, but are regulated by public opinion, time and place. A virtue in Asia may be a crime in Europe, and vice versa. Polygamy, a virtue in Turkey, becomes a crime in Christian countries, and is left to the judgment of America among the Mohammedans because it is recognized as an obedience to convictions of duty on the part of its adherents. However great the evil, and whatever steps should be taken to suppress the shocking immorality, yet the reason given above is the true reason for the delay in the matter. The patriarch Abraham obeyed a conviction of duty in his willingness to sacrifice Isaac, yet in this day and generation he would be regarded as a monster. The morality of today would have been the grossest immorality to the people of today, and who allow the people who punished the most innocent youthful diversions with fine and imprisonment, who even laid a penalty on women who adorned their faces with cosmetics and sent to allure young men to regard with holy horror a people whose women use those adjuncts of the toilet, and who allow the promiscuous assemblage of the sexes in the theater, the church, the dance, nay, even sanctions their bathing together. The fact is that man is guilty of sin only when he acts contrary to his convictions of right. A man in a strange country may innocently commit an unpardonable sin of profanation, may incur ignominy, even death as the penalty, yet that does not make the man nor the law or custom he infringed a matter of either right or wrong, represent merely a clash of two ideas of morals, both of which accord with the religion and customs of the respective nations where they obtain. So well is this truth recognized that no crime (so far as the actor in the crime is concerned) can be committed where a man follows what he may erroneously deem a duty, that no man is ever punished for crimes (against the peace, safety and welfare of the community) when he obeys a conviction; but if the conviction be contrary to all custom and tenets of law and order, and the obedience thereto involves dire infractions of the rights and safety of others, society confines the offender as a lunatic, not as a criminal. A terrible instance of this was the case of Freeman of Pocomet tragedy fame. Freeman, an adventist acting on a supposed revelation from God, killed his five-year-old child, his wife holding the lamp to light him, his wife holding the lamp to light him, his wife holding the lamp to light him. Several neighbors of similar belief and religious fanaticism, the father and mother for three days confidently awaiting its promised resurrection. Here was a singular example of a whole community crazed with religious enthusiasm. The crime was not known to the authorities until the three days had elapsed, then Freeman was arrested, but no jury on earth would convict such a man of a willful murder. The law recognized that such a man acted on a supposed sense of duty; hence to protect society from a repetition of such an offense, Freeman was and still is confined as a lunatic, not as a criminal, and his neighbors, who were participants in his crime, were, of course, not confined, as they presented no menace to the safety of society, law in civilized countries taking cognizance of the actions, not the beliefs of the citizens. There is, however, a radical and entirely new theory to that of Mr. Moody. Infidels are not so illiberal as their opponents and do not charge them with the responsibility of all crimes, but they do hold that a system of morals cannot be pure when founded upon the immoral theories of infidelity. They are in agreement on the one hand of a system of rewards and punishments in a future state on the other, obtainable not by actions, but by belief. They claim that Christianity as illustrated by the repentance of the dying thief and the husbandman, who gave to the laborer who hired at the eleventh hour his equal pay with those who worked through the heat of the day, teaches the inference plainly that a man murdered by the murderer, repenting and believing on the scaffold, enters into eternal rest, and while churches do not recommend a postponement of the day of regeneration, yet they all sanction the idea of eleventh hour repentance and salvation as compatible with permitting men to lay this flattering unction to their souls, that they may at the last be relieved of the consequence of transgression and be saved by belief, is productive of crime instead of being a restraint therefrom. Nay, further, thieves, murderers and harlots are mostly not professors of religion. It is true, but believers in the tenets of Christianity. Few avowed infidels are found in the criminal ranks, and the fearful record of 915 ministers of the gospel having been convicted of crime in the United States alone in five years is still further proof of the position infidelity takes in regard to this question. Probably the purest man in the English House of Commons is Charles Bradlaugh, the atheist. In conclusion, I take it that a correct code of moral ethics should inculcate the well-known maxim that there is no possible immunity from crime, moral or physical. Every act of our lives, good or evil, must incur in the present or future its inevitable result, and so reward, be it good or evil, is the consequence of right living, the study of the doctrine of heredity—the transmission of our qualities to our children, and if ever this subject is rightly understood and acted upon, who can conceive of the wonder of those living of the race? When generations of pure lives shall have left no impress of crime upon future lives how like to God may the race of man appear!

My apology for this lengthy article lies in the fact that so many are accustomed to let their prejudices think for them, and the other side of the question is so seldom presented that they frequently receive most erroneous theories as absolute truth and never stop to examine their merits.

"REFORMER."

CAPT. FOLKES

THE CANDIDATE FOR THE SUPREME COURT FROM MEMPHIS.

His Status and Position as President of the State Bar Association—He Is the Man.

Brief mention in a recent letter to the APPEAL, from Nashville, regarding the availability of W. C. Folkers for a seat in the State Supreme Court, has attracted so much attention that more extended notice of West Tennessee's entry in the judicial race becomes necessary. Capt. Folkers is a native of Lynchburg, Va., and is now in his fifty-third year, the early prime of a vigorous and useful manhood. When the war broke out he shouldered his musket and went to the front. In the battle of Malvern Hill his foot was shattered by a ball, but the wound had barely healed when he resumed the active and hazardous life of a soldier, this time as an officer of staff. Coming to Memphis in 1866, Capt. Folkers began the practice of law, and in his quiet, unobtrusive way has built up a large and influential circle of friends and admirers. To those who know him intimately it is unnecessary to speak of his admirable facility for the transaction of business requiring the most careful and laborious skill, his thorough knowledge not only of law, but of literature, and his keen insight into the most intricate legal problems, the result on his part of a habit, too little cultivated, of proceeding in everything with the greatest coolness and deliberation. In 1880 judgments were rendered against an administrator and scire facias proceedings were had upon these judgments against the heirs in order to subject the lands of the intestate to the satisfaction of the judgments. The original judgments were regular; the proceedings were complete. None of the returns of the officers were present. Most of the papers during the lapse of time were lost or mislaid. The record showed that a scire facias was issued against the guardian of the infant heirs, and executed judgments upon the scire facias were rendered against the land sold. There is nothing in the record to show, prior nor that, any scire facias were ever served upon the minor heirs. The record being silent upon this point, the sheriff in 1821 executed deeds to the purchasers at the execution sale, and the lands have been in the possession of said purchasers or their heirs and assigns ever since. The father of the minors held a courtesy estate in all the lands, the minors being only remainder men. The courtesy estate had not fallen in the hands of the father, and the original bill in these cases. The bills were filed in January, 1885, by the complainants, who were the minor heirs at the time of the sale of the lands, claiming that they had never been made parties to the proceedings upon scire facias; that as to them the judgments rendered were void, and that the deeds were void as to them, and a cloud upon their title. They asked that the court declare the scire facias proceedings void and the sheriff's deeds inoperative as to them. 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